

tiously and judiciously. "A stitch in time saves nine."

Notes and Comments.

Brother C. M. Beachy, formerly of Wilsey, Kansas, should now be addressed Newton, Kan.

Don't forget to address every thing for this office from Aug. 14th to 23rd to Eagle Lake, Ind.

Enon and Waterloo will send their full quota of four delegates to the conference. On next Sunday a vote will be taken to see who shall go.

So far as we have heard all the Brethren and sisters, except those who have published otherwise, who were conspicuous at last conference will be at the next.

Brother Livengood, there is considerable complaint about your neglect in not publishing the program for the next Illiokota conference. What have you to say?

If you are going to California profit by the editor's experience: wait and go in one of Brother Eshelman's excursions and observe his directions in regard to procuring berth in sleeping car etc.

Bro. J. B. Wampler sent a communication to this office during our absence which was held back on account of the request that it be put up in tract form. It will appear in next EVANGELIST, and a thousand tracts will be printed therefrom.

If you want to be comfortable at Eagle Lake bring your bed along. If you do not heed this advice you may sleep hard and cold. Come prepared to give and loan rather than to receive and borrow and you will avoid being seriously disappointed.

The editor protem. requests us to acknowledge the receipt by him of a nice mess of the finny tribe from Brother J. M. Saylor, and a monster ten pounder of the same family from Brother J. P. Lichty, all of which we do, and the more cheerfully because a second division was made which included the EVANGELIST family.

Brother Bashor left the city last Monday morning for Montour, this state, for the purpose, if conditions are favorable, of doing some work for the mission board. This is the home of Brother Peter Hall whose accession to the church has been previously reported in these columns. We hope it may be the right time to harvest many souls for the Lord.

Brother Bashor enjoyed a large audience at Cedar River Park last Sunday afternoon, and acquitted himself with great credit to the cause of Christianity. Some of the ablest critics of our city and surrounding towns were present to hear him, many of whom expressed high compliments upon the sermon. The Waterloo Daily Courier contained a synopsis which we will publish next week.

Now is your last opportunity to settle your account with this office before the books will be in the hands of the Conference at Eagle Lake, Ind., for examination. We expect to be there on the 14th inst. to engage in Ministerial Institute work, and to remain until the close of the conference beginning 21st inst. Every thing for the paper as well as all business matter should be addressed to us there—S. J. HARRISON, Eagle Lake, Ind.

In our opinion it is not probable that our conference will last over three days this year—possibly not over two days. There will be no time wasted on preliminaries. The ministers will have been together for a week previously and will have given vent to all the surplus energy they contain, so that we confidently expect that business will start in under full pressure, and every thing will be done decently and in order in the briefest possible space of time.

We arrived home last Thursday morning. Found every thing in good shape. Brother Bashor

will always have our thanks for taking the EVANGELIST upon his broad shoulders so that we could view for ourself the wonders of the Pacific slope. He kept it editorially well fed, happy, cheerful, hopeful and strong, and now to reward us still more he promises to let us preach to the good people of Enon next Sunday—that is if he remains at Montour. "All's well that ends well."

Brethren E. S. Young and W. L. Eikenberry made us a brief but pleasant call last Saturday. Brother Young holds down the chair of theology in Mt. Morris college. He has been spending much time in preparation for this work, and from the reports we have seen and heard he has given good satisfaction to such of his people as it is possible to satisfy. He is a pioneer in the Conservative church in this branch of study, and deserves all the praise the success his department has attained.

Looking from our office window last week we saw Brother S. B. Bickly driving leisurely along in the street parallel with us looking most intently in the direction of that explorer of other men's matters. We knew something of more than ordinary weight was laying upon his mental stomach. Thinking we might be of some use to him we hailed him to let him know that we could be found. Soon he walked into our office and offered to shake hands, but his arm was limber and dropped like a rope to his side as soon as we left go his hand. Then he proceeded to tell us his tale of woe: his wife had gone east for a visit to remain several weeks.

The greatest difference between many churches, is one of feeling, and not of faith. Not many months ago, we heard of a good sister, of a church whose ordinances is the same as ours, saying, "I would rather my children would join the Baptist, the Methodist or any other church than the Progressives." And she meant it. Every word came straight from the heart. She let her prejudice and feeling take advantage of her faith. She certainly has more confidence in trine immersion than she has in single immersion or sprinkling. More in the love feast, feet washing and the Christian salutation than in their neglect. Yet she let ill will so far warp her faith and judgment as to cause her deliberately wish her children to disobey sacred ordinances rather than unite with a church that practiced them. Feeling against faith did the work. B.

Our Brethren's National Ministerial Association.

S. J. HARRISON, Instructor.

If churches in need of pastors will write us, enclosing 5 cents postage, we can send them the names of several of the best ministers in the church who desire to change pastorate when their present engagements expire. We have also the names of some most excellent and promising young men, without experience in the ministry, who now offer their services to the church.

Ministers who are open to engagement for Evangelistic work, will please write us giving full particulars as to time and places they could or would serve, and the remuneration they would require.

The studies in the Gospels are an abridgment of Dr. Harper's "Inductive Bible Studies," published in the Old and New Testament Student.

S. J. HARRISON, Pres.

A. D. GNAGEY, Sec.

READING AND STUDY FOR AUG. 10th. TO AUG. 17th.

INDUCTIVE BIBLE STUDIES. —SECOND SERIES.

STUDIES ON THE LIFE OF CHRIST, BASED ON THE GOSPEL OF MARK.

JESUS AND HIS TIMES.

I. INTRODUCTORY.

1. Jesus was a man of his time. It is important to emphasize this fact which is often overlooked. It was not accidental that he lived in Palestine among Jews. His earthly activity and teaching were suited to those whom he saw and addressed. Through the forms of speech and courses of life which characterized his people he conveyed the message of universal truth.

2. If this is true, then, in studying his relation to his times we gain the only sure foundation on which to build our understanding of his teaching and relations to all time. We shall

hope to escape many dangers arising from the attempt to apply indiscriminately and immediately to other and different circumstances what was first intended for a special case among a particular series of circumstances. It is believed that not only will the person and life of Jesus be more clearly seen and more highly estimated, but also his universal relations and the breadth and power of his teaching for us and all men will be more firmly grasped by a study of "Jesus and his times."

3. It is to be remembered by the student that these outlines are not intended to be accepted by him without study, reflection and reading. They are to guide and stimulate, not to furnish a substitute for, original, careful study. References to the best literature, as also to that presumably available to all, are given.

II. JESUS AS A JEW.

Recall the topics in EVANGELIST No. 25 and note, 1) his genuinely Jewish childhood; 2) the absence of any foreign influences (cf. Saul of Tarsus); 3) the geographical limits of his life and activity; cf. Mt. 15: 24;

2. Observe the Jewish customs which he observed, e. g., 1) the language he spoke; 2) observance of feasts; 3) synagogue worship, Lk. 4: 16; 4) other customs, e. g. clothing, John 19: 23; feasting, Lk. 5: 29, etc.

3. A similar Jewish characteristic in the form of his discourses, 1) their gnomic character, cf. Lk. 10: 1-5; 2) their figures of speech, cf. Mt. 13.

III. JESUS AND THE PEOPLE

1. From hints in the Gospels determine to what class of the people Jesus belonged; cf. Mk. 6: 2, 3; Lk. 2: 1-7, etc.

2. Consider his ministry as related to the people 1) his preference for the people rather than for the authorities; 2) his choice of Galilee and its people rather than Judea; 3) his choice of the sinful and despised rather than of the righteous, Mk. 2: 17; 4) the impression he made upon them; (a) authority, Mt. 23: 22; (b) sympathy, Lk. 7: 36-50; (c) moral purity, Lk. 19: 1-10.

IV. JESUS AND THE PARTIES.

1. Make a more or less careful study of the religious parties of Jesus' time: 1) the Pharisees: (a) their name as significant of their origin and characteristics; (b) the schools of Hillel and Shammai; (c) their political views; (d) their religious views, including (1) the doctrine of providence; (2) the tradition, Mk. 7: 1-9; (3) resurrection; (4) O. T. interpretation; 2) the Sadducees; 3) the Essenes; (a) their origin and characteristics; (b) their religious and political views, including (1) fatalism; (2) literal and formal observance of law; (3) monasticism; (4) communism; (5) mysticism; 4) John the Baptist.

2. Inquire thoughtfully into the relation of Jesus to these parties: 1) the view that he drew something from their views and incorporated it in his teachings; in favor of this, (a) probability of a pharisaic training in his early life; (b) resemblances in his teaching to (1) pharisaic, Mt. 22: 31, 32; 6: 25-34; and 2) Essene views; (b) his relations to John the Baptist; 2) the position that he owed nothing to any of these parties; in favor of this, (a) his denunciation of Pharisees, Mt. ch. 23; and Sadducees, Mk. 12: 24, 27; (b) no reference to Essenes; (c) his language concerning John, Mt. 11: 11; (d) his language concerning himself, John 6: 35; 8: 26; 14: 10; 3) a mediating position; Jesus was influenced in his teaching both as to matter and form by the religious views of his time, but was entirely original in essential ideas of his Gospel; in favor of this view are all the arguments which are urged in behalf of both of the former positions.

V. HIS TEACHING FOR HIS TIMES.

It will be possible here only to suggest the greater topics and leave the student to work them out and add the lesser elements of the teaching. Note the teaching of Jesus:

1. FOR THE RELIGIOUS PEOPLE OF HIS TIME. 1) He accept-

ed and used some of their chief religious conceptions and forms, e. g. "God," "kingdom of God," "the Christ," "the Old Testament," "feasts," etc.; 2) he put new meaning into these conceptions and forms, e. g. (a) God is the Father in the highest sense of that word; (b) the Christ is a spiritual deliverer; (c) the kingdom of God is within the man; 3) the special message for special classes: (a) the Pharisees, Mt. 15: 1-20; Lk. 18: 9-14; (b) the Sadducees, Mk. 12: 18-27; (c) the genuinely religious, Mt. 5: 6; 11: 25-30, etc.

2. FOR THE SINFUL OF HIS TIME. 1) He sought them out; 2) he called them to repentance; 3) he promised forgiveness; 4) he revealed the possibility of reform and of the attainment of righteous character.

3. Summary of his teaching for his time in two great ideas: 1) the doctrine of faith in God as over against salvation by works; 2) the doctrine of a crucified Messiah.

Correspondence.

JENNINGS, KANSAS.—I am a reader of the EVANGELIST and noticed the editorial in regard to Western Kansas being entirely burned out, and likely to be depopulated, etc. I thought I would answer it, especially for this and adjoining counties.

I live at Jennings, Decatur county, eighty-five miles from the west line, and twenty-two from the north line of the state. I will here give a few facts in regard to Norton, Decatur, Rowles and Cheyenne counties.

We had little or no snow last winter, which nearly killed out the winter wheat, a dry spring which finished the wheat, or nearly so. The wheat ground was put into corn. It still continued dry, and the early corn is in bad shape. But the last two weeks we have had some of the finest rains I ever saw, and late corn, millet and hay, alfalfa, etc., is coming out nicely.

All kinds of feed, fodder, etc., will be immense. There is plenty of old wheat and corn to keep the people and stock till another crop is raised, and also feed them. It is not like the failures we used to have; when if they lost a crop all was gone, for they have a crop ahead and are in good circumstances, generally. Of course there are a few people here (like in all countries) who never would have anything if they had a crop every six months. These few start a howl, fix up an old wagon and leave the county (to the joy of their neighbors) cursing the country in every way, shape and form. Your article refers to the vegetation, grass, etc., being dried up. The prairies are as green as they could be and grass is splendid. If you would see the gardener here, Mr. Fawcett, delivering vegetables in the morning, you would think you was in the "garden of the world." He raises and delivers to the towns-people all kinds of vegetables. He meets the trains, and eastern people are truly surprised to see the large cabbage, beets, beans, peas, radishes, onions, etc., piled upon his wagon.

This country has seen some hard times, but it is now where it can stand a failure. It is a shame for people to misrepresent a country the way they do this, where we have nearly every advantage in the world. It is true timber is scarce, although here we have two good streams at our town well timbered. The best water on the globe can be found in Norton and Decatur counties. We have a good lively town on the C. R. I. & P. Ry. We have good school and church privileges, and our soil cannot be excelled. It is in the nicest lying country you ever saw and we, older settlers especially, are contented and happy.

Hoping you will give this letter room in the EVANGELIST for the benefit of your readers, I will close for this time.—G. W. Shook, July 28, 1893.

FAIRPLAY, MD.—St James services are being regularly filled. Bro. Bowman spoke very acceptably to the people on July 23. It was very pleasant to have him again with us. Many of us are his spiritual children. It was here he did his first regular work as a pastor and all of the older members feel very near to him. If God will, Sister Laura Grossnickle will speak at 10:30 A. M. Aug. 6th. She also did her pioneer work in the Maryland church and some of her staunchest friends and supporters have been in the St. James congregation. We always pray God will magnify her usefulness. Our vines run over the wall."

Our Bro. T. J. Fahrney has organized and is conducting, with some earnest helpers a Sunday school at a point where it was badly wanted and no one else would come in and stand under the burden. Any one who knows what it is to walk where the whole thing hinges on her personal presence every Sunday of himself, can appreciate Bro. F's position. I think these obscure workers in out-of-the-way places, are not nearly so much appreciated as their usefulness would seem to demand. They are real missionaries whether they are in India, China, Maryland, or the mountains of Virginia or West Virginia.

Our Bro. Furry, a rising young school teacher, started out on his first public speaking among entire strangers. He has spoken several times to the St. James congregations and last Saturday, July 29th, he went to speak for the Williamson, Pa., brethren. Such as he constitute the hope of our or any church. He is bright, studious and consecrated. Add to this a personal knowledge of the power of God's grace in the heart and you make a man whom God can use wonderfully. Apropos of young men entering the ministry, I would like to give to them and have them commit Wolsey's advice to Cromwell on the subject of Ambitious Striving:

1. Cromwell, I charge thee
2. Fling away ambition.
3. By that sin fell the angels;
4. How can man then,
5. The image of his maker
6. Hope to win by it.
7. Love thyself last.
8. Let all the ends thou aim'st at
9. Be thy country's, thy God's and
10. truth's,
11. Then if thou fall'st, oh, Cromwell
12. Thou fall'st a blessed martyr.

The ladies of the S. S. held a very successful festival to purchase an organ. To a looker on it seemed they would accomplish the end by the two evenings. I have not heard the net amount.

When and to whom must copy be sent for the Columbian number of the EVANGELIST.—F. M. Reichard, Aug. 1, 1893.

[Send matter for Columbian number of EVANGELIST at once to this office. Ed.]

World's Fair Fund.

I promised in my last to give the readers of the EVANGELIST some important information this week. It is not this fact, that I received since then not only \$4.00, \$3.00 from the Meyersdale church and \$1 from the "Guild" of the same place. It is the fact that there is coming from that event what I have expected to come for some time, viz., the publication of a book that will most likely go to all parts of the civilized world. It will contain a history of all churches represented in said congress, and will most likely be published in different languages, (several at least.) I received a circular last week a part of which I give as an index to what may be expected, and an "eye opener" as to our opportunity. Along with personal attention to me as a member of Advisory Council and other matter, the circular says: "In view of the great interest manifested in the Parliament of Religions to be held in Chicago during the World's Columbian Exposition, the Parliament Publishing company has been incorporated for the purpose of giving to the world a beautifully written and splendidly illustrated story of this the most important, most unique, and picturesque religious event of the 19th century. The scope of the work will be universal. It will comprehend every leading denomination, sect and creed, placing before the reader the utterance of the greatest living leaders in the schools of religious thought. It will contain a comprehensive and most valuable account of the religious work of the world and its present beliefs. . . . Valuable

(Continued on page 8.)

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